627 The chief admon-
[622] ishes quarrelsome individuals but appears to have no powers of coercion. The Wakitisu claim that individuals quarrel but they do not fight among themselves nor do they remember any cases of murder. Unwanted individuals are exiled by common agreement. Houses, fields, and some implements are common property, and food is shared among the members of the band. Axes, machetes, and knives, although owned by individuals are freely used by other members. At death, privately owned tools pass to a man's sons or to his brother. The bow is customarily broken and left on the grave. Even these rules are not strictly adhered to, for when a man becomes seriously ill other men begin to help themselves to his property and the one with the "strongest mouth" gets the most. If the man recovers he cannot reclaim his things but must set about accumulating a new supply.

543 The wife and the children are under the strict control of the husband. Although boys must obey their fathers they owe no special obedience to their mothers. Boys sometimes throw stones and sticks at their mothers and the old women; the older men not only laugh but even encourage this disobedience. The bond between brothers is very close. On occasion they share each other's wives. No particular respect is paid to in-laws.

RELIGIOUS BELIEFS AND PRACTICES

774 According to the Wakitisu the spirits are the source of all danger, misfortune, sickness, and death. The ghosts of the dead (*sydakudiw*), bring sickness unless offerings of food are made to them. The ghosts of dead shamans (*swiaw*), belonging to other bands bring thunderstorms which destroy gardens and make hunting difficult. In addition to the ghosts, there is *tsuptá*, the hawk of death who lives in the sky, and *wlurá*, the evil armadillo who lives under the ground and wants to destroy the villages and camps of the Nambicuara.

Tsuptá is an enormous hawk with huge wings, tail, and claws, who sits in a tree made of human bones. This tree (*kikakutsu*) is situated on the shore of a shallow lake in the sky. Shooting stars are caused by *tsuptá* defecating at night. A small red bird (*dintsuna*), who lives with *tsuptá*, urinates into the lake and when it fills up the urine overflows and comes down in the form of rain.

[p. 99(2)]